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The
CHRISTIAN CENTURY
A Journal of Religion

Bishop Cannon and the "Best People"

An Editorial

Europe and the Pact

By Paul Hutchinson

Churches and Taxation

By E. Morris Fergusson

The Spirit of My Day

By George Lawrence Parker

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The CHRISTIAN CENTURY

August 21, 1929

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The Debating Society

If The Christian Century had announced the deliberate purpose to furnish material for debating societies it could scarcely have selected two more controversial topics than Bishop Cannon and the taxation of church property. The bishop has warm friends and hotter enemies. Probably neither will be entirely satisfied with the treatment of him in the editorial. Both can pick chunks out of the editorial to hurl at each other.

But issues such as those which are involved in this case are not settled by the exchange of hot shot. Bishop Cannon's enemies have made the mistake, as it seems to me, of trying to convict him on several counts on which he is manifestly innocent. It has been, on the whole, about as disreputable a campaign of villification and as hypocritical an appeal to prejudice and ignorance as has been perpetrated in a decade. All these crocodile tears shed by the wet press over his lost "moral leadership!" Much it cares about his moral leadership, or anybody's. What bothers it is that he influences votes.

But it does not follow from the fact that a man has been diligent and effective as the representative of one enterprise that has a moral value that he is an equally competent guide in other fields. Other readers may be differently impressed, but I find myself coming to the conclusion that Bishop Cannon's limitations as a moral leader are due to the fact that he has not made any serious effort to be either an independent thinker or a prophet in the field of social ethics. He reflects the ideas of his own associates and allies, marshals them the way that they are going, and organizes their random impulses into an effective campaign. A very useful function, too. But we must look elsewhere for a pioneer to explore the uncharted areas of social morality.

*Mr. Fergusson's article advocating the taxa*tion of church property does not wholly convince me, but it cannot be easily answered. It is a hard doctrine, but it may be a true one. Of course, if the church has the "inherent power" of holding property in unlimited amount independent of the government, the state can no more tax the church than the church can tax the state. Few persons outside of the Roman Catholic church hold that view, though that is practically what the church does where there is a state church supported by taxation.

And if church buildings were to be taxed, how about church schools and other educational institutions and foundations? Many of them would be put out of business entirely by a property tax. Would the state then be better off, or worse? Few expensive churches and college buildings would be erected. It would work a revolution in ecclesiastical and academic architecture. Sites which become commercially valuable would, in most cases have to be abandoned. That might often be an advantage in the long run.

The thing really comes down, not to a question of the right of the church to tax exemption but to the actual benefit which accrues to society through it. If the suggestion has no other value it has the merit of flinging into the face of the church the question, What are you doing to justify your existence? Are you pulling your own weight in the boat? Are you worth what you cost?

THE FIRST READER.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVI CHICAGO, AUGUST 21, 1929 NUMBER 34

EDITORIAL

A QUAKER church gave one thousand dollars to Mr. Frederick J. Libby, executive secretary of the National council for the prevention of war, to help defray the expense of displaying the peace pact on the walls of all the 50,000 post offices in the United States. The postmaster general and the treasury department have given permission for the beautifully designed poster containing the text of the pact to bear the following notice: "Displayed in United States post offices by permission of the Treasury Department and the authority of the Postmaster General.—Walter F. Brown, Postmaster General." Mr. Libby needs $600 more to carry out the plan. The editor of The Christian Century told him that the readers of this paper would provide that amount. Here is a simple device by which to tell hundreds of thousands of citizens and youth that their country has joined in a pledge never to go to war again; and to tell them through the lips of the government itself. The Christian Century will be glad to receive and to forward to Mr. Libby gifts of from $5 to $50 for this purpose.

Put the Pact in The Post Offices

Canada's Heart Is in The Right Place

NUMEROUS correspondents from north of the line have assured The Christian Century of the accuracy of its recent statement that enlightened public sentiment in Canada is protesting with increasing vehemence against the policy of the Dominion government which adds to the difficulty of prohibition enforcement along the border. For example, the Manitoba Free Press, of Winnipeg, the most widely circulated and most influential paper in western Canada and a supporter of the Ottawa government generally, has repeatedly condemned the practice of giving clearance to rum boats. A strong editorial in its issue of August 5 says harsher things about the "inadequate defense" of that policy by Mr. Euler, Canadian minister of national revenue, than it would be becoming for any foreigner to say. At the same time, while it is no excuse it is a pertinent truth which Mr. Euler states when he says that it would also help if the United States would adopt stricter regulations requiring clearances for all boats plying between Canadian ports and those of the United States.

Exit Pius XI— From the Vatican

SOME record should be made of the emergence of Pope Pius XI from the voluntary confinement which he and his four predecessors have enjoyed in the vatican and his triumphal procession across the square from one end of the colonnade before St. Peter's to the other. It was not a matter of great importance, except in a purely technical way. The pope could have gone out of the vatican at any time without the slightest danger of compromising his dignity or even of prejudicing his claim, such as it was, to sovereignty. Popes who never dreamed of sovereignty moved freely about Rome, and wherever else they pleased to go, for hundreds of years. But after sovereignty had been gained and lost, the popes, from Pius XI on, chose limiting their range of travel to the vatican and its precincts as their method of dramatizing their protest against the loss of temporal sovereignty. If they wanted to express their protest in that way, no one had a right to complain or to criticize. But only the most gullible could allow themselves to be moved to pity by pathetic descriptions of this "imprisonment." Now that sovereignty is restored, the protest is ended and the pope comes out. It must have been a colorful ceremony, with throngs of high ecclesiastics in their best canonicals, companies of Swiss guards and Noble guards, ranks of soldiers lining and guarding the line of march, and the pope himself borne high above the heads of the crowd on the shoulders of his carriers. Doubtless those "who enjoyed the regal splendor of the ceremony . . . could not avoid feeling that a new vitality had entered the conduct of the church," as the Commonweal says. Very true. There are always those who sense a new vitality when they see regal splendor. The chief purpose of regal splendor is doubtless to produce just

that illusion of vitality. "The throng has witnessed an emergence which summons to mind again the entry of Christ himself into Jerusalem amid the plaudits of the crowd." It would be superfluous to animadvert upon the rather obvious differences between the two incidents, one of which was that Jesus was not celebrating the recognition of his temporal sovereignty over Jerusalem under a treaty with Caesar.

Latin-American Evangelicals Progress Toward Independence

THE third of the series of Latin-American evangelical congresses, of which the first was held in Panama in 1916 and the second in Montevideo in 1925, assembled in Havana in the early part of the present summer. Reports of this congress as given in the interdenominational magazine published by the Protestant forces of Havana, "Heraldo Christiano," confirm the earlier reports to the effect that the distinguishing feature of this congress was the dominant position taken in it by the Latin-Americans themselves. The previous congresses were in large measure conferences of American missionaries. The Americans who were present on this occasion, Dr. Inman and a few others, were there as unofficial observers or as technical advisers. Latin-American Protestantism is standing upon its own feet and speaking with its own Spanish voice. Equally notable is the evidence of cordial interdenominational relations and, more than that, of a tendency to overleap entirely the imported denominational distinctions and organize for effective service with little regard to these imaginary lines. But just as one is congratulating our brethren of the southern countries upon entering into their new found heritage of Christian liberty, one observes, upon another page of El Heraldo a warm editorial endorsement of the suggestion of the "renowned minister and evangelical expositor," Dr. W. B. Riley, that the next forward step should be a sharp division between the fundamentalists and the liberals who hold to the "pagan doctrine of evolution." That is not quite so promising. If the Latin-Americans are going to lay an embargo upon the divisive and sectarian propaganda from foreign parts, including the United States, they will not be strengthening their cause by making an exception in favor of this particular type of American religion.

What Does a Teacher Think About?

A MAJORITY of the teachers of the United States believe that young Americans ought to be taught to accept and admire things as they are rather than to cultivate independent and critical minds, if the results of an inquiry addressed by Professor Manly H. Harper to 3000 teachers are a true index of academic opinion. That radical criticism of acts of the government on the ground of injustice should be prohibited by law in the interest of patriotism, was the opinion of 51 per cent. Slightly more believed that "histories written for elementary and high school students should omit any facts likely to cause students radically to question or doubt the justice of our social order and government." (We wonder to what extent the word "radical" was a red flag to these teachers.) Still more hold to the comfortable belief that if all other nations were as good as the United States there would be no more wars. More than four-fifths believe that it is the duty of a good citizen to support the flag "for whatever cause it may be unfurled"—which means, it may be presumed, to fight in any war that congress and the President may declare. Even those to whom this last declaration seems like the abdication of reason and conscience in the interest of a spurious patriotism should not be too hard on the teachers who take this position. Apparently about the same proportion of the members of the judiciary hold the same view, judging from recent cases of exclusion from citizenship.

The English Critic Is Too Kind

AN ENGLISH author, Mr. J. Y. T. Grieg, has recently paid tribute to the virtues and values of American slang as a source from which new vitality is poured into that ancient English speech which binds the two nations together in a cultural unity. As a gesture on international amity, this is well enough, but as a matter of fact there is little in it. If one considers in broad generalization the history of the English language, how it has been built up of elements from many sources and how its enlarging vocabulary has been enriched by the addition of new terms expressive of new ideas and experiences, there seems to be some ground for the liberal sentiment that today's slang is tomorrow's correct and classic diction. But the exceptions are more numerous than the illustrations of that generous rule. For the most part, today's slang, crisp and salty as it seems to the adolescent eager to give his utterance the tang of modernity and the sparkle of wit, becomes tomorrow's outmoded idiom, stale, flat and unprofitable. There is no effervescing beverage from which the bead more quickly escapes than from current slang. Few indeed are the picturesque but unauthorized locutions which win for themselves a permanent place. By far the greater number, when they cease to be fresh and juicy slang, become merely stale and discarded slang, the dregs of speech fit for nothing but to be thrown from the cup. These slang phrases are not lilies that spring from the mire of society; they are part of the mire itself, stirred up by the trampling of clumsy feet. Simple and unlettered folk sometimes coin idioms so racy and vital that words authenticated by dictionaries and approved by textbooks in rhetoric seem colorless and commonplace by comparison, but they do it unconsciously and without premeditation. Slang is not coined by simple folk but by smart alecks and vaudeville entertainers. The source and fountain of slang

is the theatrical section of Broadway. No, "fountain" connotes spontaneity. Broadway is the foundry where it is forged rather than the fountain whence it flows. Besides, it does not flow; it is "put over." The picturesque word or phrase which is the spontaneous product of the soil remains; the "gag," the "wise-crack" and the slang word pass to the limbo of forgotten things—and how!

Some Catholic Sentiment Favors Prohibition

IT is always a pleasure to record instances of Roman Catholic utterances or actions in favor of prohibition or temperance. The Catholic Citizen reports that an immense crowd recently gathered in the cathedral of Armaugh, Ireland, for the renewal of pledges by the members of the Armaugh total abstinence society in the presence of the archbishop and under the inspiration of a strong temperance sermon by a Jesuit priest. Catholics who are convinced of the evils of liquor but have scruples against prohibition as a means of handling the matter will be showing their good faith if they devote more energy to such positive measures and less to denunciations of prohibition. Mr. P. H. Callahan, prominent Catholic layman and advocate of prohibition, is circulating a total abstinence pledge to be signed by American youth. He is also giving as wide publicity as possible to the falsification of statistics—or the creation of false impressions by the fallacious use of true statistics—by the wet press. For example: The number of arrests for drunkenness in the city of Oakland, Calif., increased from 1,896 in 1919 (a wet year) to 3,583 in 1926 (a dry year), according to a publication of the Moderation league. But 1919 was not a wet year. We had wartime national prohibition through half of that year, and rigid enforcement. Why not compare the number of arrests in 1918, the true "year before national prohibition," with the number for 1928? These figures show a decrease from 7,438 to 3,498. And besides, it is the consensus of opinion that it requires a less extreme degree of intoxication to get a man arrested now than ten years ago. More people drive cars, and a driver is arrested when he is even a little bit drunk.

A New Princeton Seminary At Philadelphia

FOLLOWING the final phase of the long drawn out battle for the control of Princeton theological seminary, which reached a decision at the last meeting of the Presbyterian general assembly, the conservative element has taken definite steps toward the establishment of a new seminary in which their views will be represented fully and completely and with no compromise with the modern spirit. It is announced sadly that Princeton seminary "is to be controlled by a new board of thirty-three men, of which a large and influential number are liberal." By the establishment of the new seminary there will be "at least one sound source of ministerial supply." It sounds like rather a gloomy, not to say tragic, note. There are—how many is it?—certainly a hundred or two theological seminaries in this country, and a reasonable number of them are Presbyterian. But another must be established so that there may be "at least one sound source of ministerial supply." Meanwhile, old Princeton will doubtless carry on its work without serious loss of prestige or diminution of usefulness. To hear President J. Ross Stevenson described as a dangerous radical whose teaching and leadership are suspected of corrupting the doctrine and undermining the faith of the young, would be entertaining if it were not so sad.

Bishop Cannon and the "Best People"

ANY person of sensitive and humane feeling may well hesitate to add to the burden which Bishop Cannon has been forced to bear by reason of the unprincipled, disingenuous and unwarranted attack which the wet press has made and is making upon him. If the interpretation which The Christian Century feels compelled to place upon the whole episode contains features which reflect unfavorably upon the bishop, it is to be regretted but it cannot be helped. For good or ill, the personality of Bishop Cannon has been thrust into such prominence, both by the attack and by his own defense, that he has become the symbol of a certain type of character and of attitude toward life as well as of a certain method of effort for reform and uplift. It has been of the essence of his usefulness and efficiency in the causes to which he has devoted his abundant energies that he has never shrunk from the responsibilities which were implicit in his activities. A good many mean things have been said about him, but journalistic malpractice has not yet, so far as we have observed, gone to the fantastic length of calling him a coward. As he has never flinched when the wets have concentrated their fire upon him as the preeminent militant dry, but has accepted the blows as well as the honors of leadership, so he will not resent being considered as a conspicuous representative of certain qualities which may seem to some of his colleagues within the churches to be deserving of criticism. His friends must try to pardon us if we find in him, as he reveals himself in his fifteen thousand word apologia pro vita sua, a shining illustration of one of the major defects in contemporary Christian ethics. It would be too much to expect that his enemies would forgive us for finding in their treatment of him an equally extreme illustration of all that is most disreputable in journalistic and political practice.

The chief items in the indictment by which the wet press has sought to bring upon Bishop Cannon the

disapproval of his partisans, to discredit him in the eyes of the general public, and to drive him from public life, are these: that he was guilty of flour-hoarding during the war, if not technically at least within such a narrow margin of legality that he was practically "profiteering while our boys were fighting and dying in France"; that he sold to the government a house that had been given to him by his friends and admirers, and, by implication, that he sold it at an exorbitant price; that he used the funds of the Methodist board of temperance and social service for political purposes in the last presidential campaign; that he prostituted his position in the church to the service of his own political ambitions; that he gambled on the stock market through a bucket-shop.

To every one of these charges, except the second, Bishop Cannon's statement gives a clear, cogent and convincing rebuttal. The second is excepted only because the charge was so weak that it broke down of its own weight even in the news stories whose sensational headlines contained it. Instead of his selling to the government at a fancy figure a house that had been given to him by his friends, thus evincing both unpatriotic avarice toward the government and ingratitude toward his friends, the truth is that he neither sought the sale nor fixed the price, for the property was taken by the government under condemnation proceedings as part of a site for public buildings, and at a price determined by the government—which was just one thousand dollars more than had been paid for it. No one who read beyond the headlines needed any further reply on this point. But the printing of the misleading headlines by the papers which were fighting the bishop could scarcely be called an accident.

The charge of flour-hoarding is more serious, but equally unsubstantial. Here again the facts appear to furnish a complete exoneration. The dates, in this matter, are especially significant. Bishop Cannon was at that time the president of Blackstone college, a school which furnished board as well as tuition to its students at a contract price which had to be announced a year in advance. The college was using forty barrels of flour a month. On April 6, 1917, war was declared and the price of flour immediately began to rise. On April 20 he bought about 400 barrels of flour, under an agreement with the college that he would stand any loss and the college should have any profit from the transaction. On or about May 8, he sold most of this flour at a profit of from two to four dollars a barrel. It was on that same date that Mr. Hoover appeared before the committees of the senate and house of representatives urging food conservation measures, the first of which was introduced two days later. In other words, Bishop Cannon's "flour-hoarding" consisted in buying a year's supply when the price began to go up, holding it until it became apparent that governmental control would probably hold the price within some sort of reasonable limits, and then selling it at a profit of perhaps fifteen hundred dollars—for the college. The fact that Senator Carter Glass made an ex parte statement to the food administration, no opportunity being given to the most interested party to state his side of the case, and secured a ruling that Bishop Cannon was morally if not legally guilty of food-hoarding, is a fact about Senator Glass and not a fact about Bishop Cannon.

Parenthetically, it may be remarked by way of reminder, that the brewing and distilling interests exhibited their patriotism in this food crisis by preventing the passage of the food conservation bill until the provision against the waste of grains by converting foodstuff into alcoholic beverages had been eliminated. Knowing that an appeal to the liquor interests was useless, President Wilson appealed to the Anti-saloon league—to Bishop Cannon, in fact, as chairman of its legislative committee—to yield the point. It did so, and the food conservation bill was passed on August 10, three months after the end of his alleged food-hoarding. That charge may well be dismissed with the costs assessed against those who brought it; very high costs in the contempt of every fairminded person for such despicable tactics.

The use of a Methodist's board's money for political purposes simmers down to the borrowing of funds from the treasurer of the board to pay for stenographic work and postage in connection with the call of the Asheville conference, which money was repaid after the conference. This question was raised and answered at the time and the matter was dropped, only to be revived with no new evidence when a political campaign in Virginia made it apparently desperately important to do everything that could possibly be done to discredit the bishop. Case dismissed.

The matter of bucket-shop gambling has already been discussed at some length by The Christian Century. The bishop's statement adds much circumstance and detail, recounts his financial history from the year when, as a student in Princeton seminary, he cleared $3,000 by serving as seminary book agent and preaching, down to the crash of Kable & Company. It reveals a career in which the fullest advantage has been taken of the Methodist preacher's right to engage in secular activities for profit, but nothing that is contrary to the discipline of his church or the current code of economic morality. He has bought and sold real estate, built a row of tenement houses, "bought and sold horses, cattle, hogs, wheat, corn, timber stumpage—anything that had property value." He has edited a newspaper, established a printing office, owned a summer hotel, and bought and sold stock in banks, cotton mills and a telephone company. If there had been anything crooked about his transactions, according to current standards, it is a safe guess that his enemies would have found it out by this time and blazoned the fact to the world. Undoubtedly the microscope has been applied to his record by the powerful interests that are concerned in trying to ruin him. But nothing has come of it. He was a good business man, made money oftener than he lost it, and built up the institutions in whose behalf most,

though not all, of this business was done. It may be charged that he expended so much energy upon these varied enterprises that he could not have had much left for the legitimate work of the ministry. The suggestion only shows how little those who make it realize what a fund of energy Bishop Cannon has. And anyway, it is the business of the Methodist church and not of the secular press to determine how seriously, if at all, Bishop Cannon neglected his ministerial function while he was looking after his investments. The church has not complained.

Then came his adventures in Wall street. The Christian Century is not disposed to enroll itself among the number of those who decry all speculation, or even all stock speculation, as gambling. As we have previously attempted to point out, the distinction between investment and speculation is at best a vague and shadowy one, while the line between speculation and gambling is clear and distinct in principle, however true it may be that the speculator often has the gambler's mind. One cannot condemn the speculator as a gambler unless one knows more about his motives and inner attitudes than one usually knows about the workings of another person's mind. Judging on the basis of overt acts, one cannot condemn the speculator as such unless one is prepared to condemn the whole competitive and acquisitive system of which, under our intricate economic and industrial organization, speculation is an inevitable part. The attempt to create the impression that Bishop Cannon was a gambler because he bought and sold stocks for a profit might be sincere if it were accompanied by a general denunciation of that whole system. But of the criticisms of him on this count, not one, so far as we have seen, combines clear thinking with sincerity. Some are the expressions of ignorance, prejudice and mental confusion, and all the others are plain hypocrisy.

Every specific charge against the bishop breaks down. He has neither profiteered by hoarding food in war time, nor misused church funds, nor gambled, nor neglected his work to make money. And yet—

There is something wrong with this picture which Bishop Cannon paints of himself in his apologia. It is nothing that his wet critics would ever notice, or that they would care about if they did notice, or that they would have any right to call him to account for if they cared. But it is something for which the church should be profoundly concerned because it is symptomatic of a temper and a type of mind which are common in the church, and which tend to become increasingly common as the church and its members acquire social prestige, political influence and material wealth. It is the spirit which identifies "keeping oneself unspotted from the world" with keeping on the right side of the law and conforming to the practices of the "best people." It is the substitution of ethical conventionality and social respectability for an independent judgment upon the moral quality of conduct. What? Bishop Cannon, that fearless champion of prohibition against the hosts of the mighty, an example of conformity? Exactly. Conformity to the prevalent opinions of the most respectable people among his own associates. He is a man of tremendous energy, initiative and independence; but his is an independence conditioned by the ethical judgments of the "best people" in his own group.

It is not his conclusions which are open to criticism so much as his method. That method is revealed with painful clarity in his own exposition of the process by which he cast aside "the general idea of country and small town people that all trading in Wall street stocks was gambling" by learning to "face the question in practical fashion as visualized in business men of reputation and standing not only in the community but in the churches." Col. B., the head of a brokerage house, was "chairman of the board of stewards of Centenary church, a frequent delegate to annual and general conferences, and member of the board of trustees of Randolph Macon college and a recognized leader in southern Methodism." Mr. W., banker and broker, was "a man of great piety," the president of the Virginia Bible society, and taught a Sunday school class in the state penitentiary. Most of the brokers in Richmond and other cities "were members of our churches in good standing." It was with these facts in the forefront of his consciousness that he "did give very full and thorough consideration to the question of the propriety and morality of the purchase of stocks and bonds" and came to the conclusion that it was all right. It was all right primarily because church members and stewards and presidents of Bible societies and Sunday school teachers did it. To draw the line upon speculation "would result in a very great elimination of some of the very best people in the churches."

It is with justifiable pride that Bishop Cannon asserts that in all of his business dealings he has kept himself "unspotted from the world." (Quoting at once from the Epistle of James and from the Richmond News-Leader, he takes that phrase as the headline of his statement.) And he proves his case. But there is also such a thing as being "conformed to this world." It is a danger no less deadly, and much more subtle. If the respectable and the socially and financially prominent members of the church conform to the practices of the world, and the individual Christian who is seeking moral light and leadership conforms to the prominent members, the process of conformity would seem to be complete. But, as a matter of fact, all progress toward improved social practices and higher ethical standards, whether in the church or out of it, has been won by the adventurous courage of men who did not consider that any custom was validated by the fact that the "best people" did it.

There was a time when perfectly respectable church members engaged in the slave trade. The first slave ship that landed on the shores of this continent was named the "Jesus" and was commanded by a very pious captain. Liquor was drunk as copiously at ordinations as on election days. A certain eminent Baptist made much money by financial arrangements

which were presently condemned by public opinion and later banned by law. A very pious Methodist layman evolved most of the technique not only for stock speculation but for the most completely crooked operations that the stock market has ever seen; he also founded a theological seminary. In the struggle for justice to the workers, there has always been on the side of industrial feudalism a large representation of the most eminently respectable churchmen. These facts constitute no blanket indictment against the church. It has had its representatives on the other side too. The point is that most of the financially and socially prominent members of the church have always been so deeply implicated in the existing scheme of things that they could not see its ethical defects. Progress does not come by echoing their respectable sentiments and conforming to their conventionalized patterns of behavior. Moral leadership does not consist in organizing campaigns to give the force of law to what the "best people" are agreed upon, but in daring to put before these best people new insights into the duties and privileges of the Christian life, opposing them if necessary, transcending their complacent and worldly-wise morality, and, whether they are willing to follow or not, setting an example of a Christian ethic which is neither spotted by the world nor conformed to it. And no man, be he bishop, college president, missionary secretary, or simple minister, can validate a claim to moral leadership by any citation of institutions built, property accumulated or debts paid.

A conventional Christianity which takes its cue from the opinions of the respectable and prosperous may indeed have a certain value as a rachet to keep the world from slipping back, even while acting as a drag to keep it from going forward. But if Christianity is to have any significance as a dynamic factor in the ethical progress of humanity, it can only be by producing a type of character which is the very antithesis of such conformity and a type of leadership which is willing to assume the risks of leading to higher ground than that upon which its "best people" of the moment are complacently standing.

Europe and the Pact

(EDITORIAL CORRESPONDENCE)

Berlin, July 30.

THIS little group of persistent inquirers which Sherwood Eddy is leading from one European center to the next finds itself at last in Berlin. We have listened to the tale of international relations as London tells it, as Paris interprets it, and as it is unfolded in Geneva. Now we are having the stimulating experience of sitting in a classroom that looks directly through the main gateway into the deserted courtyard of the hideous palace of the kaisers, listening as one professor and geheimrat after another tries to make clear to us the sort of world in which a defeated Germany finds herself and the ways in which she is seeking to readjust herself to her new environment.

We have been having a wonderful opportunity to discover what lies in European minds. How Mr. Eddy prevails upon his speakers I do not know. But I find here, in thumbing through the little notebook that has been filling up so rapidly during the last four weeks, bits of lectures by or of personal conversations with Lord Cecil, Arthur Henderson, Lloyd George, H. N. Brailsford, Sir Alfred Salter, Norman Angell, Lord Grey, the archbishop of Canterbury, Arthur Greenwood, Philip Kerr, S. K. Ratcliffe, Seebohm Rowntree, G. P. Gooch, Paul Mowrer, André Siegfried, Pierre de Lanux, Francis Delaisi, Gilbert Murray, John Maynard Keynes, M. J. Bonn—four sessions with both Keynes and Bonn—Prof. Madariaga, Manley O. Hudson, Dame Rachel Crowdy, Alfred Zimmern, Arnold Wolfers, Dr. Simons, Geheimrat Kastl, Dr. Schacht, and I don't know how many others. And the remarkable thing is that, as our trip continues, the impression that grows out of this wealth of material, supplied by minds of such differing sorts, is fairly distinct and coherent. That there is a European mind I am convinced, as well as that it is not entirely beyond American discovery.

Naturally, on a journey of this sort one question that has been asked again and again has been: What does Europe think of the Kellogg pact? Of course, I am in no position to attempt a definitive answer to that question. There are important sections of European opinion that have had no hearing before our group. (For example, the only Italian who has spoken to us has been Sig. Nitti.) And it is perhaps still too early to seek a European—as opposed to an English or a French or a German or a Polish—opinion, although I am sure that such a general view is much closer today than it was a year ago. But, discounting what I have to say as heavily as circumstances make necessary, I think it is still possible to set down a few observations on the present European attitude toward the pact that may be taken by Americans as, in the main, characteristic.

Perhaps the first thing that should be said is that the pact still means nothing at all to the majority of Europeans. The overwhelming majority of Europeans are peasants. The peasant lives in a world almost without touch with the world of political ideas. Such political interests as he has are concerned, in practically every European country, with seeing whether he cannot lighten his taxes and obtain a redress of such immediate economic grievances as make the lot of the American farmer seem utopian in contrast. So it happens that the European peasant, speaking generally, has never heard of the pact. Or, if he has heard its name, he has no conception of its terms or its significance.

Moreover, if such information as I can gather is reliable, there are some parts of Europe in which even the governing classes, whatever their formal professions, hardly allow the pact to enter into their consciousness. The Balkan states are, I believe, all

signatories. Yet there is not much reason to believe that, left to their own initiative, the Balkans would restrain themselves another twelve months from plunging into war. I am sure that none of our group will ever forget the afternoon during which Professor Gooch summarized the contemporary Balkan situation. It was two hours spent on the brink of the pit. Professor Gooch was not trying to play the alarmist. On the contrary, he went out of his way to introduce and emphasize mitigating and hopeful elements in the Balkan situation. But I am sure that it would be his opinion, and the opinion of others familiar with the Balkans with whom I have talked over here, that if that powder magazine is kept from exploding during the next decade or so, it will be because of other restraints than those imposed by the pact of Paris. If peace can be maintained in the Balkans for another decade, it may then be possible for the pact to work itself into the consciousness—and consciences—of Balkan statesmen. But that is an "if" with only a speculative future value.

Having made these admissions, however, I think there is plenty of justification for at least two assertions. The first is this: In the thinking of the leaders of western and central Europe, the Kellogg pact is a *real* fact. Not much longer than a year ago the pact, in so far as multitudes of Europeans were concerned, was mainly a sentimental affair. It was something that America seemed to want. It meant little or nothing, but signing it might make America more inclined to re-enter European politics. Signature was the beau geste, particularly to many Frenchmen, who fully expected that after the fireworks at the Quai d'Orsay were all over, and the last orator had subsided, the pact would be tucked into its appropriate dust-bin, and the game of international politics would go on as before. Well, the very Frenchmen who admit that that was their point of view a year ago admit that the pact has become a vital factor in all their consideration of the international scene today. I am sure that it would be impossible to propose any international policy in any major chancellory of Europe today without having the question as to its relation to the Kellogg pact raised at once. Mr. Garvin asserts in the Observer that the pact now has a closer relation to the preservation of peace than the covenant of the league. That assertion, made by a European to Europeans concerning Europeans, is immensely significant.

The second thing I am sure of is that in the thinking of the leaders of western and central Europe the Kellogg pact is a *growing* fact. Of course that is implied in what has already been said. But it is worth saying by itself. The pact, and the policy which it embodies, is gaining power every day. We have had a striking illustration of this during these recent days of the Russo-Chinese crisis. Nine-tenths of the newspapers—which largely reflect the opinion of governments or political blocs—from the beginning handled that crisis in terms of what the pact would or would not be able to do. There was just a little talk about the league; just a little about the Pacific four-power treaty. But there were columns about the relation of the pact to the threat of war. And the peaceful working out of the trouble will be set down, largely, as a triumph for the pact.

I have heard this sense of the growing power of the pact voiced in many ways, but never in a way that seemed to me more meaningful than in a few words which I heard Viscount Grey of Falloden utter one evening. It was at a reception given by Viscountess Gladstone in London, where our group had the privilege of meeting both Viscount Grey and Viscount Cecil. Lord Grey was induced to speak to us. He spoke, with conviction, of the genuine growth which the league of nations is making, likening it to a tree, sending down its roots deep into the earth, preparing itself for storms to come. Then, at once, he went on to express the hope that his listeners—particularly his English listeners—were realizing that there was another tree, of equal strength and with equal promise for the future, growing. This second tree was the peace policy of the government of the United States.

I do not mean to suggest, of course, that one hears no criticism of the pact over here. On the contrary. This criticism, generally speaking, follows three lines. By far the larger amount centers on supposed "gaps" in the pact, caused by the wording of the instrument or by phrases in the correspondence that accompanied its adoption. There is, for instance, a tendency in some quarters to hold that the phrase "as an instrument of national policy" in the first article of the pact restricts rather severely the kind of wars to which the pact applies. There is, furthermore, fear of the effect of the Chamberlain reservations, which some hold to be merely an awkward attempt to express an obvious fact, and others hold to be valid reservations largely emasculating British adherence. More than all else, however, there is a feeling that the American position on self-defense, as defined by Mr. Kellogg, has left the door open for all sorts of trickery.

A good many Europeans are disturbed because the pact provides no machinery for the settlement of disputes. It is, they say, a negative thing. It pledges its signers not to go to war, but it does not pledge them to follow any certain procedure in preserving the peace. To a continent that has lived in a maze of agreements attempting to guarantee security, and that today is expressing its best international idealism by securing signatures for the optional clause in the covenant, the failure of the pact to mark out in advance every step that a nation shall take in time of crisis is easily regarded as a weakness.

Finally, many Europeans—and some of the most devoted friends of peace are among them—are afraid of a peace policy that provides no definite sanctions and does not commit the United States to any specified line of action in case the treaty is violated. The effort to build a peaceful world proceeds, from the European standpoint, largely on the "what if" basis. By that I mean that the European says it is all right to work out as carefully as possible a procedure of

peace, but *what if* somebody goes berseker. What then? Then, in the European's thought, it will be necessary to restrain the possible offender by the threat of coming and overwhelming punishment, or sanctions. And now the United States has led in securing a pact which not only contains no sanctions, but which gives no hint as to American intentions in case of a breach. What if the breach comes? What if the league has to deal with a recalcitrant? What if?

It is not my purpose to discuss here these European objections to the pact. But it seems necessary to report them if Americans are to know what is in the European mind when the pact is mentioned. I am inclined to believe that, so far as the second objection is concerned, time can be trusted to take care of it. The time will come when the whole world will realize the value of the simplicity of this document which supplies, not machinery, but a legal and moral basis for the struggle to banish war from human affairs. The question of self-defense, also, will probably have to be left to time, and to the building up of an international precedent that shall protect the phrase against abuse.

As to the other objection, of course the United States is not going to adopt any Capper pact. Neither is it going to give any advance commitments as to what it will do if and when the league pronounces some nation an "aggressor." The sooner Europeans are disabused of any expectation in either of those directions the better. But it might be wisdom for the United States to let it be known, officially, that in case the pact is endangered it will hold itself ready to sit down at a conference table with any who care to come in order to devise the best available means, then and there, for dealing with the actual situation that has arisen. That simple announcement, committing us to nothing but a constant interest in and vigilance for the peace of the world, would go a long, long way toward settling the minds of those who cannot quickly escape from the "what if" obsession.

Day after tomorrow we start for Russia. I wonder whether our experiences there will force a further revision in these conclusions.

PAUL HUTCHINSON.

Mysteries and Revelations

A Parable of Safed the Sage

IT CAME to pass that I was in the home of a friend, and there were other guests. And as we sate upon the Verandah in the afternoon, there came a Maid and served us Tea. And one of the women said unto me, Shall I read thy Cup?

And I said, That would interest me. So do.

And she poured out the Tea that I had left in the Cup, and she drained the Cup thoroughly, and she looked therein, and she began to speak.

And she told me about mine Own Past, and she essayed to tell me about my Future.

And when she had finished, she inquired, saying, Have I done well?

And I said, I should cross thy hand with Silver, for thou art a Very Good Gipsy, and hast told me Very Cleverly some things that I had not supposed that thou didst know.

And she said, laughingly, It was not I who knew, but the Cup told me.

And I said, Nevertheless, it was cleverly done, and there were one or two things that were Particularly Interesting to me, for they were true, and I suppose not Generally Known. And she said, Art thou alarmed?

And I said, For many things do I thank God, and for none more than this, that, whatever I have done in this life thus far, no Cup or Divination can disclose anything about me that is worse than is already known.

And I spake unto those who sate by, and said, Behold how close we are ever to the fringe of Mystery. I wonder not that the Ancient Greeks did erect at Eleusis their Vast Temple of Mysteries, and maintained it for a Thousand Years. For Life is full of Mystery, and so far as I understand, no one hath ever explained the Mystery of Matter, or the Mystery of Life, or the Mystery of Mind, or the Mystery of Death. And yet every now and again some man riseth with a Preposterous Theory of Knowledge or of Revelation that he declareth that he hath received from Heaven or Hades, of which he hath no Certificate save a Microscopick Mystery that he doth pull out from his Sleeve.

And one of my friends said, Are we not under obligation to Explain the Mystery or believe the Revelation?

And I said, I have seen with mine own eyes a Boy tied in a Basket, and a Sword thrust through and through while the lad wailed and the Blood Ran, and the lad came out whole and smiling. I have seen a Mango grow up out of the pavement under my feet and have eaten the fruit thereof. I have seen men who lay for years on beds of spikes, and men who climbed ladders of swords and walked barefoot on live coals. And they all had their Revelations.

And my friends said, Thou wert deceived, for such things cannot be.

And I said, I cannot explain the Mysteries, but I did not accept the Revelations. For so did Moses teach me, and also my Reason, to accept no Revelation because of unexplained Mystery, but to exercise Calm Faith and sound Judgment, and to be harmless as One Dove and Wise as Two Serpents.

The Saint

WHO would a true saint be?
Let him live joyously
And not too soberly,
As if of saint's degree:
The world's best saint is he
Who makes good company!

THOMAS CURTIS CLARK.

The Spirit of My Day

By George Lawrence Parker

NOW out of much confusion the Spirit of My Day came to me. He appeared out of a dim white mist that covered the walls of my room, hanging veil-like over the books and pictures. And I was sad, for uncertainty was heavy upon me, weighing on my very soul. I could not catch hold of life, its outlines were no more; the sureties were gone.

All this had at least its beginning in the talk of a wise man whom I had heard, who had spoken much of "problems," and the "dangers of civilization," and the "threat of our machinery," and the "menace of leisure," and the "degradation of industry." And he spoke much of how far we had fallen below the teaching of Jesus. And he seemed to me to speak of one kind of Christianity that existed two thousand years ago and another kind of Christianity that existed today; until I felt that, just because I did not live in Jesus' day, nor associate with John or Peter or Paul, I was cut off from all they said and meant. I was outcast because of the calendar. Truly thus did the very wise man make me feel.

The Appearance

Then I saw the figure in the mist; a kindly figure, and his face was radiant even in the dimness, and there was no condemnation there.

"Speak, Great One," I cried, "and tell me who you are. For if you have anything to say, I need to hear; my heart is sore within me."

Then behind the radiance of his face I discerned lines of sadness. His voice was soft and wooing, but strong with the command that comes from sorrow.

"I," he said, "I am the Spirit of Your Day. I live in the things you live in. I have seen what you have seen since you were born. I am in the breath you breathe, and in the chaos that enmeshes you, and in the doubt that whirls you round."

"Then tell me, O, Spirit," I said, "why is this heaviness upon my soul? For you must know."

"Because," he said, "you have allowed love to be overcome with disorder. You have given up your peace to the shouts of confusion. And you have let fear creep in until your joy-nerves are numb. You have heard a man rasp on the chords of today's violin, and because he brought out only discord you have thought the music of the universe is dead."

"But, O, Great Spirit, these wise men who dissect our times are honest men, and they read much and think much. Must not one listen to them; and must not one share their despair as we see that much that they say is true?"

"Much is true," the Spirit replied, "and yet at the same time incomplete; and if one cannot find his own completion for the scattered pieces of truth he hears he must be filled with despair."

"And how find that completion?" I pleaded. "What is it, and where is it?"

"It lies only in the word 'love'," he answered, as his face shone with the most beautiful light again.

"Yes," I said, "forgive me, Spirit, I know about love. I have heard of it all my life, and often I have felt it, even I. But how can I make it substantial and solid, and big enough to encircle all things? For truly despair is on me as the wise men continually tell me what an unlovely world I live in."

The Error of the Wise

"That is the error of the wise men," said the Spirit, and I saw a gentle smile of humor play across his face even as a runnel of water from a great sea-wave will creep playfully up the shore and move two or three grains of sand. "That," he went on, "is the error of the wise men. They talk of love abstractly, vacuously; as if it were something you could push out of yourself and make to float about in space to cover the world. They talk of it as if it were a gossamer thing you could unroll out of your consciousness when you please; when you are happy it spreads abroad and all seems fair and golden; but when you are not happy the gossamer thing comes back into yourself and all the world lies out there drab, and dull, and disappointing, as a fireless house to a freezing man. Such love is not the love I mean. Such love is fiction, good for an idle hour and a sunny afternoon, but for little else."

"What love do you mean, then?" I cried. "Tell me or I shall find no cure for my wearied soul."

"The love I speak of," said the Spirit in a voice as strong and calm as the dawn when it comes over the earth, "is a love that begins with me." And seeing that I looked puzzled, and abashed, he put his hand on my shoulder with a gentle touch.

"Do not look amazed," he said, "but wait to hear what I have to say. I will show love to you as I would offer a piece of bread, love as practical as food, or as the sleep that comes on you when nature demands it." And I refrained from interrupting him, for already I was feeling his soothing influence. And so he went on.

Birth and Beginning

"The love I speak of begins with me. Unless you love me, you can love nothing. I am the Spirit of Your Day. When your day began, I began. I did not begin with someone else, but with you. I had a new commencement with you. That day, when as a boy you wandered into the field all alone, and looked up into the sky and said, 'It is all mine,' was a new birthday for me. Thousands, yes, millions of boys had done that before, but not one had done it just your way. You were new, and I was begun anew in you. I was born then, no matter how often I had been born before. You were not any other boy—not David, nor John, nor Paul, nor Augustine, nor Dante, but just

yourself. And in you I had a beginning different from any I had had before."

"And what became of you after that?" I asked, for I felt the great vacant space of the years since that time he spoke of.

"Nothing became of me," he said. "I have been near you all the while; but you did not know it. It was necessary that you go a long distance alone, for had you felt me too near you would have misunderstood much that I am now to tell you. You are ready to listen now for you have heard me abused by other men; and you long for me as you could not have done had you not heard me ill-spoken of."

"You see," he went on, and his voice was as strong and musical as a brook flowing over smooth stones, "you have lived in a hard time. Think of all you have seen! Think of all I have seen with you since that day so long ago! Think how the wise men count it all up! You were just a native child of sun and air and country spaces; but soon the revolutions caught you and have turned you round and round! I could but pity you; but my love never halts the great processes. You, just you, have had to go through more changes than men ever saw before. The very powers of everlasting energy took hold of you and shook that native soul of you out of its soft envelope of sun and air and country spaces and made something else out of you. You soon heard about you the whir of electricity. Dynamos sang your boyhood's song. Great inventions, great factories, long miles of railroads, smoking, unclean cities, tunneling of mountains, building of huge ships, printing of vast books and papers, telegraphs shooting news across continents—all this caught you and whirled you at its own speed. It was all new. New to me as well as to you.

Inner Battle

"Then you heard the inner battle of it all. You heard greed grind its teeth. You saw competition. Millions of money and millions starving, riches and poverty, failure and success, to have and to have not, avarice, power, energy, weakness, Wall street and Bowery, giants and infants—all of this burst on you; and your feet were forced to run as you were commanded, not as your native soul desired. Wonders multiplied, and the native simple soul of you got no chance to claim itself for itself. You were lost.

"Beside this, and due in part to all of this, a dreadful thing happened. Men killed each other in a horrible war. You were dragged up and down the earth over the bloody continents, and that native simple soul of you wept and trembled and yet could do nothing. Hatred poisoned the air you breathed. You became a leaf blown about by the wind. You could not love, for men said love was a lie. Beyond a few intimates of the heart, there was no love anywhere any more.

"And when the wind had passed you came on a barren world. It was barren as a desert. But when men began to gather again their broken world, behold they found still newer powers in their hands. Power, power, everywhere! It streamed from the laboratories in new chemistry. Men began to say that they could create life itself. It flew in the air in ships never seen before. It grasped at the worlds that lie outside our farthest guess, and we found universes far beyond our blue sky and bright stars. It controlled food and clothing. It went even into man's soul and questioned his right to exist. It said he was but a creature of a moment, without a future, and without true existence. His past was a nightmare and his immortality a snare, his God a fairy tale, and his faith a deceit.

"All this was such a destruction as you saw with your own eyes. Men spoke of it, speak of it now, as a common gossip speaks on the street corner. You, just you, saw all this, are seeing it now; and you have been a part of it all. It belonged not to Moses, nor Socrates, nor to Kant, nor to Shakespeare, nor to Lincoln. It has all belonged to you, just you!

The Engulfing Inferno

"And now the wise men tell you there is no hope nor peace. They tell you the inferno has engulfed us and there is no way out.

"Worse still, they tell you that hotter infernos are ahead. Worse yet, they tell you that I, the Spirit of Your Day, am only a spirit of hatred. There is nothing now to love because all lovable things are gone. The gossamer web of love, to be spun out of ourselves, is no longer possible because all the world is a cheat and a delusion. So they hold me up to scorn. They look back to 'good old days' and native simplicity, and 'sigh for what is not.' They call me vile names and make me outcast. I, the Spirit of Your Day, may be powerful but I cannot be loved; for the fields of green are bloody, the trees are turned to smoking chimneys of factories, generosity and patience and kindly romance and deep faith are gone. And I, the Spirit of Your Day, fling my gaunt arms abroad like a scarecrow and a horror; and there is nothing to do but rush pell-mell onward into uncertainty and perhaps into another and another inferno.

"But, Child of Mine, listen to me! Until you love me you can love nothing at all. You must embrace me if you would embrace anything. I am here to be loved. I am the only Spirit you can ever know, for no other Spirit has been really near you except my own. These things which you and I have seen together are all that you have ever really seen. There is no reality but my reality. There is no beauty but my beauty. The past, you heard of that; but it was but a story. You never lived in it. In me and me alone have you lived! Why will you not love me? Why cry about ancient beauty you can never see, and ancient beauty you can never know? Why look on me with fear and hatred because men tell you of older, lovelier times? Why hear mockery when my facts are all about you? Why believe the fairy tales, when the golden truth, my truth, is close by you, the truth you have lived with all your days?

"Reach out your hands and take me in!"

And, as the Spirit spoke, his voice was like the roll of the sea on a summer day when music is born of the lapping tide. "Open your arms and receive me, the Spirit of Your Day, with full and palpitating love. Defend me against all wise men and complainers. Rejoice in me, exult in me, nestle close to me, comfort me, for I too am comfortless without you; surround yourself with me! Peace will come to you, for peace only comes from love. Open all doors of your heart and let me fully in even as you did that day when you looked into the blue sky and cried, 'All is mine!' For all is yours still, even now. And more is yours than you ever dreamed. The things you have seen are real, not fictions. What prophets and kings have dreamed, you have actually seen. And the unfoldings have but begun. Welcome me, love me, build me your new world, for the world of love has scarcely yet been begun! Open your gates to me and proclaim my love abroad! I am the only day you know; why reject me when thus far you know me hardly at all? Never shall you know me until you love me."

The Spirit almost seemed to bend his head upon my shoulder, and his breathing was as the breathing of one in sorrow.

"I cannot truly live unless I live in your love," he said. "Save me from the wise men and fools, I am the Spirit of Your Day. I am the Spirit of the Great Christ whom men misunderstood. I lived not two thousand years ago. I live now. And whoever would know me must love me, for there is no time but now. And he who loves me now knows me as well as John or Paul knew me, and needs no teaching but my own."

Then a great light in my room drove out the mist. And all the world was washed with new air, for my imagination had never conceived anything so lovely and lovable as the face that now looked out of my window, and said, "It is your world and mine. This day, this Now is ours. It is the only Now we have ever known."

And the wise man's voice who spoke of "dangers," "decay," "materialism," and the like, sounded to me like the raspings of discord, which I little heard because of the music in the words of the Spirit of My day.

Churches and Taxation

By E. Morris Fergusson

EVERY CHURCH is a corporate citizen of its community, its state, and its nation. As such, it is recognized, protected, and served. In addition, it is substantially subsidized. What does that subsidy obligate the church to do?

Freedom of worship, once so precious and so rare, is written in the national bill of rights, defended in state constitutions, and enforced by the local police. Title to the church's property is publicly recorded and rights thereto appertaining are when needful sustained by the courts. Building inspection, health safeguards, fire protection, are provided at public cost. Access for worshipers by street and road is maintained to the door, with the aid whenever necessary of the special traffic officer. Then, when the date comes for the taxpayers to settle with the community for the heavy cost of these services, the church's share is marked off as paid.

This annual grant of public funds, delivered in the form of service, the ordinary church receives without the slightest visible sense either of gratitude or of obligation. Is this a dereliction? If so, by what course of self-determined action can the honor and credit of the church-citizen be most effectually restored?

A Survival of Feudal Privilege

Raising this issue need evoke no partisan feeling. This is not secularist opposition, but the constructive inquiry of a friend. Nor is this profitable immunity in the least danger. Thirteen states guarantee it in their constitutions; all require it of the local tax-gatherer by state-wide law. In every legislature the few opponents of organized religion are overbalanced by the personal or political friends of some religious body; and these, in spite of differences, make common cause in defense of this universal rule. So long as a church keeps all or the exempt portion of its property in use for approved church purposes only, its tax exemption is safe. The facts can therefore be faced without emotional concern.

No church has ever asked for this immunity. It is a heritage from the clerical prerogatives of feudalism, a survival from the days when church and state, inseparably united, formed two sides of the communal life. But whereas other feudal privileges have one by one disappeared, continued belief in the usefulness of a church to its community has kept this alive, apart from any faith in religion. Its continuity with the past remains unbroken. The church of modern times is free of all responsibility for the creation of this special privilege.

But for continuing to receive from its civic rulers so substantial a bonus the church manifestly is responsible. These rulers' faith in the actuality of its civic value surely merits, even by world standards, a recognition and acknowledgment of the gift. Why should not the church appraise its property on the current local scale of assessed values, figure its tax thereon, and list the amount in its annual report as a contribution, balanced by the tax thus offset? Why should it not then send to the proper official its voted

thanks? A gift of such size, made by an individual, would in some way be acknowledged, partly in gratitude, partly as a duty, and partly to foster the giver's continued interest and good will. In dealing with the community as a giver, why do not all three of these motives apply?

Municipal authorities can figure, too. They can also procure the church's by-laws and learn, as is usually provided, that regular contributors are entitled, as fully as the members, to a voice in the election of a pastor. When such a choice impends, why might not a town representative appear at the congregational meeting, propose a candidate, and claim a vote on the strength of the five hundred dollars' worth of tax exemption which his organization, under state mandate, annually contributed in kind to the church's resources? Qualified thus, why might he not proceed to tell the brethren and sisters, from the community viewpoint, what sort of man the town looked to them to call? If the church has a right to its tax exemption, why has not the town a right to its contributor's voice and vote?

A Challenge to Social Thinking

If such a demand were met with the contention that the exemption value is wiped out by the service given in return, the town's representative might reply that the church renders like service to its members but does not neutralize their voting rights thereby. It is chartered as a service institution. What the members and their families get from the church has nothing to do with their share in its control. That is determined by membership status and gifts; and that the town is a giver is clear.

Surely it will prove unprofitable as well as ungracious for churches to continue their placid ignoring of this exemption issue. Safe as the situation appears politically, there is dynamite in it that in an unexpected way may some day go off. The world of today calls the church to a social accounting, as the great prophets and the Master did long ago. Tax exemption for churches is at the least a challenge to social thinking. On such an issue the church cannot afford to be put on the defensive. It should meet its anticipated challenge now.

Besides this common attitude of ignoring the issue, three responses are possible for the tax-empted church:

1. It may stand on its inherited privilege and defend it as an inherent and inalienable right, pleading possession from time immemorial. It thus seals its own mouth against other inherited social inequalities and the taunts of radical church-baiters in Russia and elsewhere. It may claim that its social service so vastly outweighs that covered by the immunity that to claim an accounting is impertinent and to render it would be absurd. Many churchmen do feel that way. Before their valuation can be called rational, it must be reduced to an average of the values which this appraiser would give to the services of all other churches along with his own; for the community can draw no distinction. It must further be cleared of all specific religious values; for these the community cannot recognize at all. And in any case, standing on dignity, even for so venerable an entity as the church, will not work very well or very long.

Church Responsibilities Have Changed

Not so may a church dismiss the call to account for the community values of its inherited subsidy. In those feudal days from which its immunity descends, privilege carried responsibility. The medieval church had large privileges; but it charged itself with large social services in return. Through its ministering orders and in other ways it made itself the hospital, the asylum, the welfare agency, and to a large extent the school system, of its day. These now in most cases function independently. Why? The explanation, however we may frame it, does not go far toward validating the questioned claim. The medieval church also served a community that was ready, as the American community is not, to grant the divine and inestimable value of its religion as dogmatically and culturally expressed.

2. Accepting the social gospel, a church may acknowledge its status as a corporate citizen, recognize good citizenship as a Christian duty for itself no less than for its members individually, and as part of its consistent testimony seek to bring its share in this ancient special privilege to an end. That would be an unusual stand to take. Among its sister churches this innovator would doubtless be roundly denounced as a traitor to the high claims of Christ's church, a waster of its patrimony, and a contributor to the burdens of its less fortunate neighbors. These deterrents to novel Christian conduct have a familiar sound.

In the congregation, and particularly among its trustees, the proposition would at first seem impracticable as well as unwelcome. The immunity as figured, however, would probably amount to a much smaller proportion of the total budget than some other expenditures which the congregation had previously faced without flinching. If prospects of offsetting return could be shown, the project, like a building campaign, might even seem to be good business. It would be quite possible to divide the load by four or five, taking on an additional share each year till the church's clearance from special privilege was complete.

What Would Happen?

Imagine this action under way; what results might follow? When the city fathers received from this church not merely an unexpected vote of thanks but a check covering twenty per cent of its unrendered tax bill, with promise of forty per cent next year, would the stock of that church at city hall go up or down? What would next morning's paper say? What would be the verdict of the man in the street? Might not next Sunday's congregation include some drawn by a new interest in a religion that thus interpreted itself? How would the people of the church be influenced

toward the social side of their Christian living? When the process was complete and the church was paying its taxes in full, with other churches following its example, could these churches so easily forget or condone political evils or wastefulness of public funds? As to killing the church by such a drain on its treasury, was not that once predicted of missionary giving, too? Where are those who made that prediction now?

How the Church Can Pay Its Way

3. The church may decide neither to ignore the implications of its tax immunity, nor to stand on its prerogative, nor to free itself of responsibility by paying off its claim. Accepting with appreciation this gift of the municipality toward its support, it may recognize in the community a contributing "friendly citizen," a well-wisher and expectant beneficiary, and may proceed to study its civic duty with a purpose to discharge it to the full.

Responsible to Christ for the continued bringing of his gospel to individuals, this church will consider by what services it may also bring practical Christianity to bear on the community and its institutions. In its institutional and financial life it will try to exemplify the virtues of a good corporation, a fruitful fellowship, a neighborly society. It will equip and send forth its members as factors in the support and leadership of every good work, instead of so loading them with intra-church activities that hospitals, welfare agencies, and municipal commissions look for their aid in vain. It will dedicate its plant and its pastor, as far as may be, to public services and ministries without measuring such service by possible returns. And in the great field of religious education it will lift and carry, to the limit of its wisdom and resource, that heavy share of responsibility that is laid upon it by the needs of the juvenile court, the truant and probation officers, and the enforced exclusion of religious teaching from the public school.

Tax immunity by no means creates these social responsibilities. They inhere in the church's work of bringing in the kingdom of God. A church that paid its taxes would no longer owe such service to its municipality as a *quid pro quo;* but as much as ever it would owe this and more to its Lord. Many churches are bravely striving now to do their full civic duty. They are playing Good Samaritan to neighbors and neighbor causes that have fallen among thieves. It is the priests and Levites of the procession in whose ears the challenge of the unpresented tax bill has need to ring.

BOOKS

The Arabian Nights of the Soul

THE DIALOGUE ON MIRACLES. *By Caesarius of Heisterbach. Translated by H. von E. Scott and C. C. Swinton Bland, with an Introduction by G. G. Coulton. 2 vols. Harcourt Brace & Company,* $10.00.

NOW for the first time translated into English, the "Dialogue" of Caesarius opens a wide window through which to view the workings of the monastic mind in that period when, if ever, monasticism was a salutary influence. It should be said at the outset, lest the reader get no further, that this is no exhaustive theological discussion of miracles. Such a discussion would have seemed to the pious monkish author quite unnecessary, if not a blasphemous impertinence. In a world where miracles were happening all the while—chiefly to sustain the honor and glory of the Cistercian order—it would have been as preposterous, to his credulous mind, to argue about the possibility and actuality of miracles as to discuss the historicity of yesterday's sunrise or the possibility of tomorrow's sunset. His interest lay not in discussing miracle but in recounting miracles.

At the time of the writing of this book, Caesarius was master of novices in the Cistercian abbey of Heisterbach, near the Rhine not a great way above Cologne. So successful was he in impressing upon the novices who came under his instruction the singular favor of God which the order enjoyed that his superior laid it upon him as a duty to make his lectures into a book for the edification of a wider circle. The book took the form of a dialogue between a monk and a novice, wherein the monk relates stories, experiences and miracles calculated to confirm the faith and strengthen the devotion of the novice. The twelve divisions of his material treat of conversion (that is, the call to the monastic life), contrition, confession, temptation, the virtue of simplicity, the adoration of the Virgin, visions, the sacrament of the altar, miracles, death, and the pains and glories of the dead. Throughout there is a steady flow of incidents of miraculous intervention in the interest of the monastic life—calls to enter it, rewards for entering, punishments for withdrawing. So completely uncritical was the author's mind that even in the fifteenth century John Wessel denounced the dialogue, then in wide use for the instruction of novices, as being a tissue of absurdities. But, absurd or not, these stories were the daily meat and drink of the simple and the pious. The dialogue is a storehouse of medieval ideas, not as conceived by the academic minds the records of whose thinking constitute our chief sources of information about the intellectual life of the period, but as they existed in the completely credulous and uncritical minds of common monks and laity.

Caesarius was a contemporary of St. Francis, of Innocent III, and of Frederick II. He belonged to that thirteenth century which J. J. Walsh flatteringly calls "the greatest of centuries." In his time there were the beginnings of an intellectual awakening which gave promise of a real renaissance. But he knew nothing of all that. He was wholly absorbed in the activities of the Cistercian order, which was then new and relatively free from the corruptions which characterized monasticism both earlier and later. It represented a genuine reform in monastic morals but no awakening at all of the intellect. And just because he was so perfectly pious and so completely gullible, Caesarius has preserved a body of medieval fable which, intended for the edification of the

young, is now both historically instructive and enormously entertaining.

WINFRED ERNEST GARRISON.

Books in Brief

Christ and Modern Education, by Charles E. Raven (*Holt*, $1.75). Showing that the method and content of the teaching of Jesus meet the requirements of the wisest educators of today and point to a proper procedure both in religious education and in relating religion to general education.

The Quest of God, by Casper S. Yost (*Revell*, $1.50). A journalist's view of the bases of religious faith. Mr. Yost is editorial editor of the St. Louis Globe-Democrat. The author emphasizes the reality of the data of religion, the Godlike quality of human nature, and the importance of religion as the concern of every individual.

Feathers on the Moor, by Archibald Alexander (*Doubleday, Doran*, $2.00). Forty-two brief essays, rather than sermons though based on texts. Illuminating insights felicitously phrased.

Theodore N. Vail, a Biography, by Albert Bigelow Paine (*Harpers*, $4.00). A record of the life of one of the great industrial leaders of our time. It is not only the story of a man but also comes near to being the story of the telephone business, with sidelights on the development of the railway mails.

Immigrant Farmers and Their Children, by Edmund deS. Brunner (*Doubleday, Doran*, $275). A study of the foreign-born and the second generation in American rural life. One fourth of all the foreign-born in this country live in rural areas. The investigation was made for the Institute of social and religious research.

The Mexican Agrarian Revolution, by Frank Tannenbaum (*Macmillan*, $2.50). Presents the economic basis of the social and political unrest in Mexico, the conditions in regard to land tenure before the revolution and the changes wrought by and after the revolution. An important chapter deals with foreign holdings in Mexico. The study was sponsored by the institute of economics of the Brookings institution.

Pen Pictures on Calvary, by Bernard Clausen (Revell, $1.50). Seven chapters, or perhaps sermons, on the seven words from the cross. They picture the details and characters of the scene vividly, and interpret the incidents and words with insight. Spurgeon's homiletical motto—make a point every three minutes"—gets exemplification here. Clausen makes a point on every page.

Democracy and Mission Education in Korea, by James Earnest Fisher (*Teachers, College, Columbia University*). A scientific study which not only presents the facts in this particular field but develops principles applicable to missionary education generally, with special reference to consideration for the rights of nationals.

The Heaven and Earth of Dona Elena, by Grace Zaring (*Bobbs, Merrill*, $2.50). A novel of few words, none wasted. When an English buccaneer falls in love with a Spanish nun who was a grand lady, there is promise of dramatic episodes. The promise is made good. But no convent scandal, mind you. It moves on a much higher plane than that. The style, without strain or preciosity, achieves almost the distinction of being a new creation.

The Religion of Love, by H. I. H. Alexander, Grand Duke of Russia. (*Century Co.*, $2.00). Imperial highnesses do not frequently invade the field of religious literature. In this case, one is reminded of that earlier Romanoff, Czar Alexander I, who was so ardently and pietistically evangelical. Very earnestly and with the sense of revealing truths which constitute the lost key to the world's welfare, the grand duke presents the concept of the primacy of the spiritual interests, the unimportance of material things, and methods for the development of individual souls and the reconstruction of society as a society of souls. The poor are comforted with the assurance that what they lack does not matter. Together with a certain amount of rather fantastic detail, the book contains not only a lofty thesis and many wise admonitions but a real system of religious thought issuing from a thoroughgoing application of the principle that people not merely have, but are, souls.

The Funny Bone, edited by Lady Cynthia Asquith (*Scribners*, $2.00). A collection of new humorous stories by many of the best known English writers. Most of them are of Saturday Evening Post quality—and you can take that as a compliment or an insult. It is meant as a compliment. The main thing about a funny story is that it should be funny, and with one or two exceptions (perhaps too subtle) these are.

CORRESPONDENCE

Mr. Wickersham's Suggestion

EDITOR THE CHRISTIAN CENTURY:

SIR: I am a lay reader of your journal and an admirer of its liberal policies. However, I can not always follow your logic on the prohibition issue—and particularly is this true of your editorial, "Mr. Wickersham's Suggestion Finds Few Friends." You say "the drys object to this because they know that some of the states will not even try to enforce such a law. It would seem to be futile to expect effective enforcement without federal cooperation from a state which has repealed its prohibition law and will not even cooperate with the federal government." I believe a candid discussion of this statement might help clarify the whole problem.

You are correct in assuming that Wisconsin, for example, which has repealed its state enforcement law, would make no attempt to enforce prohibition under the Wickersham proposal for divided enforcement. Wisconsin has been, and apparently desires to continue to be, a beer-drinking state. Public opinion as expressed through its political and legislative organs is there opposed to prohibition. The same condition is known to exist in other states (Nevada, etc.) as well as in some of the larger urban centers.

What does a recognition of these facts force upon us? I believe we have one of two alternatives. These wet areas are so predominantly opposed to prohibition that we must (1) allow them some degree of local option or (2) use increased federal forces, i. e. external authority, in an attempt to enforce the law —in defiance to local sentiment.

Let us consider the practical aspects of the second alternative. It seems to me to be a contradiction in itself, simply because the enforcement of any law assumes the support of at least a majority of public opinion. Otherwise the law is violated with impunity or weakly enforced by the external authority, which is inevitably corrupted by the rewards for non-enforcement, which in turn are high because of the demand for contraband liquor.

But let us even assume that enforcement agents are absolutely incorruptible; that they would try to carry out our (the U. S. drys') mandate to stamp out local violation in Wisconsin or New York. What seems likely to be the result where public opinion is opposed to the external enforcing authority? Are we not sure to have more searches and seizures, some of them justified and some unjustified, as well as more shootings? Domestic raids,

which would necessarily increase with the stricter enforcement, would be almost sure to increase the number of killings, righteous and unrighteous, which of late have become so horrifying. I do not mean this to be sentimental (I am unwilling to be called either a "wet" or a "dry" for I am convinced these are epithets hurled by irrational and inflamed opponents who are getting us nowhere in the solution of this important national problem). And yet I believe that those of us who are realists must face the dilemma:

1) Are we in favor of *forcing* the people of Wisconsin and other wet states and cities to obey the 18th amendment? (This seems impossible and even undesirable.)

2) Are we in favor of allowing the people of these areas some degree of self-determination in the settling of the liquor problem, as Mr. Wickersham seems inclined to advocate?

I would like very much to have the opinion of The Christian Century on this issue—which appears to me to be at the heart of all governmental authority as well as prohibition.

And perhaps to help to clarify our respective positions I should add that it seems to me that the word "compulsion" should be used instead of "cooperation" in your sentence, "It would be futile to expect effective enforcement without federal cooperation from a state which has repealed its prohibition law and will not cooperate with the federal government." Obviously if a state "will not cooperate with the federal government" and "has repealed its prohibition law" the action taken by the federal government can hardly be said to be "cooperation"—which necessarily implies reciprocity. And it is just this difference between "cooperation" and "compulsion" that seems to me to be the barrier between the success and failure of the prohibition experiment.

Toppenish, Wash. HOWARD JAY GRAHAM.

Turning It Around

EDITOR THE CHRISTIAN CENTURY:

SIR: The August 7 issue of The Christian Century has just reached me; ahead of time and things as is its custom! I write to express pleasure and approval of the strongest kind of Dr. Charles M. Sheldon's suggestion, "Turn the Order of Service Around." I see difficulties; and it may not work in all local cases, but he is on the right line. Without now committing myself I am going to try it. I expressed this determination to a friend last week, before I saw Dr. Sheldon's article.

At the Star Island Unitarian conference last week I saw it tried most successfully. Dr. William I. Lawrance, formerly secretary of the Unitarian Religious Education department, held the chapel services every morning. He repeated a brief sentence of challenge to worship, and then without another word gave his twenty minute devotional sermon; then closed with a hymn and the Lord's prayer. His talks were in themselves clean-cut cameos of spiritual devotion; but beyond and above that his whole "order of service" did what it intended to do. I am convinced that "opening exercises" do not open anything. They usually close the minds of the worshipers. Dr. Sheldon has said the finest and rightest thing that has been said for a long time.

Toledo, Ohio. GEORGE LAWRENCE PARKER.

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish to express my appreciation of the August 7 copy of The Christian Century. Every number has much of stimulus and inspiration in it, and we are all constantly appreciative of its weekly value.

I was particularly interested in the article by Dr. Sheldon on "Turn It Around" inasmuch as we have been doing this very thing ever since last winter and have found it meeting with instantaneous, hearty and increasing approval. I enclose a summer and winter order of service. This plan makes the sermon more fresh both for speaker and for hearer, and gives a freedom and opportunity to the other portions of the service which is of advantage to them.

I was also interested in Prof. Koo's article on church unity, because we have this past year made a start in the direction he indicates by the formation here of the Council of the United Churches of South Bend and Mishawaka. In this way we are trying to plan the work of some twenty-five or more of our Protestant churches so that we shall "consider ourselves as members of one team in the city," as he expresses it. Our plan is not so particularly new as are our purpose and spirit. How encouraging it is that in so many different places these fresh efforts to release the power of God in our present day world are being made.

South Bend, Ind. ARCHIBALD MCCLURE.

EDITOR THE CHRISTIAN CENTURY:

SIR: The article in today's issue of The Christian Century, "Turn It Around," by Charles M. Sheldon, has deeply stirred my soul, has stirred me to the point of action. This article has found a harmoniously responsive chord in me. Ours is a small country church, but the problem of effective worship is the same as that dealt with in this article. Next Sunday I will "turn it around" and eagerly await the reaction.

Thanks to Dr. Sheldon for his suggestion looking toward the attainment of true worship in our churches.

Vermilion, Ohio. N. E. ESCOTT.

But New Charters Are Adopted

EDITOR THE CHRISTIAN CENTURY:

SIR: A. Augustus Hobson's views of "What Baptists Really Believe" are an excellent reply to your editorial of July 10 on the Baptist position. It is lovely to read "live copy" in a religious periodical, but your article of July 10 was decidedly out of line with the usual intelligence shown in The Christian Century.

I call particular attention to Mr. Hobson's two paragraphs beginning, "The chief fallacy of the contention for organic church union is the assumption that it is wholly desirable and quite possible." It would interest me to read your treatment, on a broad, interdenominational basis, of Mr. Hobson's statement, "Baptists have, according to the best legal advice they could obtain, found it impossible to merge corporations in their own denomination." The most recent instance of this practical difficulty is that of Rochester and Colgate Theological seminaries; it required about two years of hardest work on the part of leaders, with appeals to the state authorities, to bring the merger about at all.

Nothing but good will and commendation should be accorded our good friend, Dr. Edgar DeWitt Jones, as he endeavors to promote closer relations between Baptists and Disciples, or Christians. It was regrettable, at times amusing, to note the specious types of so-called argument presented against the plan at Denver, in the meeting of the Northern Baptist convention. But the real effect of the discussion will not be organic union; it will consist of closer unity, more effective cooperation in various areas of similar endeavor, and a continued enjoyment of the freedom which characterizes both groups today.

In the field of religion and the church, conditions are not different from what they are in the field of government. The analogy can be carried to great lengths, as we observe efforts made, in the past twenty-five years, to establish modern city charters. The fundamental basis of success is not the form of charter, but education of the people to acceptance of the new ideas. Reactions against so-called reform charters increase in number and vigor in proportion as the reform movement has been arbitrary, forced, and undemocratic. If the people have taken time, and are convinced of the value of the new program, they will stand and support it. We shall not have real church union till real unity has become a fact—and then the value of technical, organic mergers will not be very great, except in the opinion or vision of the paper theorists.

Detroit, Mich. W. P. LOVETT,
President, Michigan Baptist convention.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Prof. Tufts Temporary Head Of Chicago Seminary

At a meeting of the directors of the Chicago Theological seminary, Aug. 8, Prof. James H. Tufts was elected to succeed Dr. Carl S. Patton as acting president of the seminary, pending the selection of a new president to succeed Dr. Ozora S. Davis, who retired recently because of failing health. Dr. Tufts is professor and head of the department of philosophy at the University of Chicago, and chairman of the executive committee of the Chicago Theological seminary. He will assume his new duties as acting president Oct. 1. At the same meeting, the seminary also elected Rev. Andrew V. McCracken, assistant pastor of the North Woodward Avenue Congregational church, Detroit, as its field representative for recruiting.

Death of Archbishop Keane Of Dubuque

Rev. James J. Keane, Catholic archbishop of Dubuque, died Aug. 2, following a stroke of apoplexy. The venerable prelate was 72 years of age. Archbishop Keane was ordained to the priesthood in 1882. Between the years 1892 and 1902 he held a notable pastorate at the Church of the Immaculate Conception, Minneapolis. A two-day celebration marked the observance of the silver jubilee of his episcopal consecration in 1927. One of the archbishop's noteworthy enterprises was the enlarging of Columbia college at Dubuque. He was strongly interested in the cause of temperance and was appointed as director of the Catholic Temperance union in 1915.

Rev. S. E. Keeler Named as Rector Of St. Chrysostom's, Chicago

What had developed into a nation-wide search for a rector for St. Chrysostom's church, Chicago, ended with the announcement of the election of Rev. Stephen E. Keeler, now rector of St. Paul's church, Akron, O. It is expected that Dr. Keeler will accept. If so, he will succeed to the post occupied for a brief period by Rev. H. P. Almon Abbott, now bishop of Lexington. Dr. Keeler is 42 years of age, and received his education at Yale and at General Theological seminary, New York.

After 34 Years of Mission Service, Rev. J. M. Baker, Returns to America

Rev. J. M. Baker began service as a Baptist missionary at Ongole, South India, 34 years ago. During this period, he has been ill but two months. He is now retiring and expects to arrive in this country this month.

Reformed Church Conference Applies Christianity to Today's Problems

The 39th annual conference for ministers and laymen of the Reformed Church in the U. S. was held in Lancaster, Pa., July 29-Aug. 2. The tone of the conference was notably modern and vital. About 120 ministers were present. Dr. John Ness, professor at Franklin and Marshall college, spoke daily on "The Social Consciousness of Jeremiah." Papers were read on the following topics by representative men of the denomination: "Building the Kingdom of God into Race Relationships"; "The Church Functioning in the Community"; "Jesus' Relation to the Beautiful"; "How Can Our Capitalistic Order of Society Be Christianized?" "Our Conception of Salvation as Influenced by Changing World Conditions"; "An Adequate Program of Religious Education."

British Table Talk

London, August 1.

LAST Sunday all who went to worship in the cathedrals and parish churches of England listened to an appeal from Dr. Lang and Dr. Temple, the newly appointed archbishops. It was in the nature of a pastoral, written to be read in every church in the northern and southern provinces. Some found the letter a little long and difficult as they listened to it; but read as it can be, in this morning's paper it seems admirably expressed and wise in its substance. It will never be known which of the two drafted the document, but it bears many evidences both of the mind and style of Dr. Temple, though there is no reason to suppose that the new archbishop of Canterbury differs in any way from his brother of York. The letter might be styled a serious call to the church of England. Its people are summoned indeed to face the facts of modern science; they must think out their unchanging gospel in the language of today; they must study hard, and let their ministers have freedom to study. Above all things the church must shake itself free from the languor and the reluctance to make fresh adventures in the cause of God's kingdom at home and overseas. "We are convinced that under the guidance of the Holy Spirit it (a renewal of life) may come if the whole church will set its thought and prayer towards gaining a deeper and fuller apprehension of God, of his self-revelation in Christ and the wonder and glory of the eternal gospel of his love and grace." The duty of the church towards the claims of science and the challenges of youth is set forth; and in general the letter is not unlike the appeal which went forth from Jerusalem in 1928. The bishop of Liverpool has hailed the letter as a call to leave the futile maze of argument and controversy that the church might concentrate upon its true work.

The New Archbishops Make Their Appeal

* * *

Black Outlook in Lancashire

Today there are a quarter of million workers out of work in Lancashire; if the conflict continues there will be 500,000. The facts are not hard to sum up; the mills have been working short time for some months; the owners declare that when they have made every cut they can in working expenses, the mills will still be run at a loss. Nothing, they say, remains but to reduce wages by 2s/6p in the £. That is to say, 12½ per cent. The masters say: "We do not want to do this; but it is a stern necessity." The workers answer that they have been living on the margin already and cannot afford to cut down their income by one-eighth, especially as they will be working short time. There were very prolonged sessions towards the end of last week. They may be renewed in spite of the fact that the stoppage has begun. The government is naturally anxious to heal this breach, and I still cling to the eleventh hour hope that the disaster will be averted. If I did not know Lancashire, I might think the hour for making peace has passed by, but it is more than twenty years since they had a serious conflict in the weaving trade, and they may yet be able to see some way of compromise. Competition in other lands is put down as one of the chief causes of the bad trade in the cotton world; the war closed for a while some markets not easy to recover. There was a boom, moreover, which led to an unreal financial situation, but that probably is not the chief cause. For this we must look to the mills of many lands which are doing some of the work once left to Lancashire. . . . Later, the stoppage is almost complete.

* * *

The Resignation of Lord Lloyd

The resignation of the high commissioner of Egypt led last week to a first-class political sensation. Out of it the government has emerged with credit. Lord Birkenhead and Mr. Churchill evidently imagined that they had it in their power to embarrass the cabinet; but on the whole they overdid their part; their bullying was in vain and signally failed. Mr. Henderson indeed came well out of the first big event in his term of office. The chief facts are not in doubt. Lord Lloyd is a man of great strength of will and courage; during the years of the last government he continually differed from the cabinet, but after representing his case and being overruled he loyally carried out his instructions. But obviously such a state of things could not go on indefinitely, and with the advent of a government not less liberal than the previous one his position would become impossible. His views upon the British policy in Egypt are certainly not the views of the labor government. Why then let the situation continue? The government may be guilty of a lack of diplomatic tact. The whole thing might have been done quietly. But much of the unpleasantness was due to the intervention of Lord Lloyd's friends, who did his cause no good. The average man refuses to get excited because a foreign secretary has ended a difficult situation rather abruptly. He thinks that if a proconsul finds himself completely out of sympathy with the government whom he represents he had better resign. The British commonwealth is large enough to find another post for one who is undoubtedly an able and upright administrator. Incidentally the affair brought out the weakness of the labor party in the house of lords.

(*Continued on next page*)

All of these topics were thoroughly discussed in open form fashion after the assigned speakers had made their presentation.

Death of Dr. Joseph B. Hingeley

Dr. Joseph B. Hingeley, corresponding secretary of the Methodist board of pen-

BRITISH TABLE TALK

(*Continued from preceding page*)

Some Books

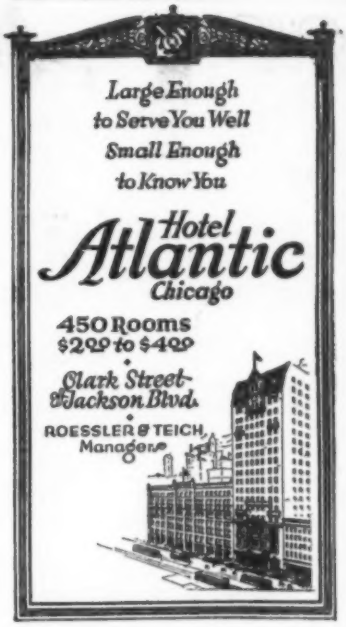
During the week Mr. Chesterton has brought out a characteristic volume, "The Poet and the Lunatics." It sets forth some of the familiar theses which Mr. Chesterton is always ready to defend. The form of the detective story gives him an excellent convention for yet another attempt to declare to all men his interpretation of this human scene. Mr. Wodehouse, too, has not been idle; his "Summer Lightning" I have not read as yet; I have been wrongly accused of taking a day off when a "Wodehouse" appears; before I write again I shall have laughed my way through this book. Other books in waiting are "The Good Companions" by Mr. Priestley, who brings in again the tradition of the long and leisurely book. I hear tell of a reception waiting for "Wolf Solent," a novel already well known, I believe, in America. Lest this note should be all fiction—and it well might be in August—I must add a short but authoritative book on the "East Africa Report," a life of Henry VIII by Francis Hackett; and "The Lord of Life," a fresh study of the incarnation.

* * *

And So Forth

It will be more becoming to deal next week with the jamboree of the scouts to celebrate the twenty-first birthday of the movement. A wonderful service was held at the abbey last week when scouts from many lands were assembled and the dean preached and rightly drew attention to that international assembly of youth as a unique event in the annals of the abbey. . . . Canon Streeter is to be in China from the middle of July till the beginning of October. He will address student gatherings and groups of leading Chinese thinkers. I am glad to learn this for the sage of China and its students. A long time ago in these columns I expressed the sentiment that if I had the disposing of the Christian scholars of today, I would send Canon Streeter to China. . . . The establishment of the totalisator at race meetings is hailed by its friends as a great success; it is attracting, they say, new clients to the races, especially women. And yet those who attacked the introduction of the new method were ridiculed for their fears that it would encourage gambling; those fears are right; certainly a citizen who opposes a method which he believes will increase gambling, is within his rights, and the other side are seen to be not a little hypocritical. . . . There is a serious shortage of the offers of service for medical missions; at the same time the quality of those who offer is very high indeed; some brilliant students are enlisting.

EDWARD SHILLITO.



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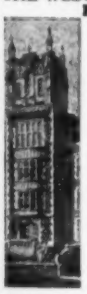

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sions and relief for five quadrenniums, died on July 25 at Pasadena hospital, Pasadena, Cal., aged 73. Dr. Hingeley devoted his life to the cause of the retired preacher. He was a delegate to nine general conferences. He was also editor of the Discipline in 1908 and 1912. Dr. Hingeley since 1916 has been president of the Interdenominational secretaries' conference on ministerial pensions and relief, and in 1919-20 was director of the survey department of ministerial support, pensions and relief of the Interchurch World Movement of America. He was a trustee of Hamlin university. He retired as secretary of the board of pensions and relief at the last general conference.

Death of O. C. Haas, 35 Years Detroit Pastor

Rev. Otto C. Haas, for 35 years pastor of St. Matthew's Evangelical church, Detroit, died Aug. 9 following an operation for appendicitis. Mr. Haas was the first pastor of the Detroit church, and its only one. He had organized several other Evangelical churches in the city and was one of the founders of the Evangelical

Special Correspondence from Scotland

Pittsburgh, Pa.,
En route to Scotland, July 31.

Excitement in Edinburgh

THERE have been agitating Edinburgh this year two interesting cases of church extension, which have not met with universal approval. Both have to do with the expending of a sum of money bequeathed in a will. Rev. Dr. James Veitch, who died in 1879, left £5,000 for the erection of a church in Edinburgh that was to be "not designed after any popish or medieval model, free both externally and internally from any modern deviation from or innovation upon the simplicity of structure and internal fitting and arrangement so long observed in places of worship connected with the Established Church of Scotland." Differences arose between the trustees and the next-of-kin as to the character of building to be erected in Fountainbridge—a poorish quarter where the church is to stand. In particular, the next-of-kin objected to the use of movable seats as a modern innovation for pews, so the case was taken to the civil courts and was later appealed. Both in the outer house, and in the court of session, movable seats were allowed, and presumably the church will now be constructed on those lines. Lord Sands in his opinion stated that historically Presbyterian churches began without fixed pews, and that they had not come very rapidly, for 77 years after the reformation, when Jenny Geddes had struck the first blow at episcopacy in St. Giles' cathedral, it certainly was not a *fixed pew* which she hurled at the Dean, but a *stool* on which she had been sitting!

* * *

The Dead Hand in Church Building

The other case has to do with the will of a brewer who instructed that the residue of his estate (which residue is expected to come to £50,000) should be used to build a church on the south side of the city. The church at completion was to be handed over to the United Free Church of Scotland, and rumor adds that the man's own nephew was designated to be the first minister. Without consulting with the denomination, the trustees chose a site on Blackford avenue, not three-quarters of a mile from six other churches, in a district whose total population is less than 10,000, and proceeded to dig foundations and let contracts. The Edinburgh presbytery, hearing of this action by the trustees, asked for an interview, and pointed out the crying need for a church in some of the new parts of the south side, notably on Chesser avenue, where there is no church in a radius of three-quarters of a mile. (In all the Scottish cities, huge housing areas, mostly unchurched, have been springing up in the last five years, offering the most strategic opportunities for placing churches so as to serve the people. The people in these districts are usually not well enough off to do much toward church erection, nor can the denominations spend a great deal, because the unemployment and taxation are keeping the whole country poor). The trustees replied that the building operations were so far advanced and contracts entered into that they could not now suspend the work; the church would have to be built where it was started. The presbytery then passed a resolution stating that a church on the site chosen was unnecessary, disclaiming all responsibility for the building already begun, and refusing to promise to accept the building if it should be completed. The general assembly in May concurred in the finding of the presbytery. The trustees state that the church will not be finished for two years; they will try to save some of the estate to serve as an endowment fund for its upkeep; and that it will be for the general assembly of that year to accept or decline their gift. Which is worse: the dead hand, or the willful trustee?

* * *

More Church Union

After worshiping as two congregations since 1722, Old and New Greyfriars last month united to become one parish. They have been worshiping all these years under the same roof but with a wall between—in the historic church where the national covenant was signed in 1638. The plan of union calls for the use of the old and new part of the church alternately, a month at a time, for the first year at any rate. If the united congregation can raise £14,000, the church will be restored to its original form. This use of one edifice by several congregations has been common in Scotland—due either to thrift, or poverty or both—for generations. At one time, lovely St. Giles cathedral was partitioned and galleried to house four congregations, a meeting hall, and a police office! The chief instance of a multiple building today is the cathedral in Dundee, with one congregation using the choir, one the transepts, and one the nave.

MARCUS A. SPENCER.

Deaconess hospital, Detroit. He was 62 years of age.

British Leader Speaks in American Pulpits

Rev. Reynold B. Boden, Congregational minister of Manchester, Eng., is now in this country under the auspices of the committee of interchange. During July and August he is supplying pulpits in various cities between New York and Detroit, under the committee's direction. It is probable he will remain in America through September, and has open dates for Sept. 8 and 15. He may be addressed in care of the Committee on Interchange, 70 5th Ave., New York City. Mr. Boden is prominent as a publicist, being on the

Special Correspondence from Ohio

Columbus, August 10.

THE virile, dynamic leadership of the late Bishop Theodore S. Henderson will be missed in the coming annual sessions of the two Methodist Episcopal conferences in Ohio, the first meetings since his sudden death last winter. The Ohio conference, the "largest conference in Methodism," will convene in Columbus Sept. 3, with Bishop Edgar Blake of Indianapolis presiding. The Northeast Ohio conference session will open in Cambridge Sept. 10, under the leadership of Bishop Welch of Pittsburgh. The Northeast Ohio body held first place in size among Methodist conferences until the Ohio conference was formed a year ago by the merger of the West Ohio conference and the old Ohio conference. . . . The Church of the United Brethren in Christ, stronger in Ohio than in any other state, is about to open its series of four annual conferences in the state. Bishop A. R. Clippinger of Dayton will preside at these sessions. He was recently chosen as chairman of the commission on evangelism of the Federal council. His brother, Dr. W. G. Clippinger, is president of Otterbein college, United Brethren institution at Westerville, O.

Church Conferences

* * *

Dr. Lichliter Remains At Columbus Post

Columbus church workers took great pleasure recently in the announcement of Dr. M. H. Lichliter of First Congregational church that he had decided to decline a call which he had received to Portland, Me., and to which he had been giving serious consideration. For more than five years Dr. Lichliter has been ably filling the pulpit made famous by Washington Gladden. He is the son, grandson and great-grandson of Methodist preachers and was himself in the Methodist ministry for 19 years. His last Methodist pastorate was at Epworth church, Cleveland, where he succeeded Dr. Worth M. Tippy, now social service secretary of the Federal council. From there he went in 1919 to a Congregational pastorate at Newton, Mass., coming to Columbus in 1924. An educational ministry is Dr. Lichliter's ideal. In an interview with the writer soon after his arrival in Columbus, he said: "There never was an hour when preaching was more significant than it is now, provided the preacher takes a frankly liberal point of view and interprets the gospel in terms of the life of today. People are eager to have their doctrines phrased in terms as credible to their intellects as inspiring to their souls. Understand, however, that I am not interested in theological controversy." Serving a city-wide parish, Dr. Lichliter preaches to packed auditoriums each Sunday. The church is about to abandon its downtown site on Capitol square and erect a new building several squares farther east on Broad street.

* * *

Dayton Loses Dr. Geistweit To Los Angeles

Ohio is to lose one of its outstanding Baptist ministers in September, when Dr. W. H. Geistweit will leave the pastorate of First Baptist church, Dayton. He will go immediately to Los Angeles to become interim pastor of First Baptist church there. Dr. Geistweit has been an influential leader in the church life of Dayton and has for several years been a vice-chairman of the interdenominational Ohio Pastors' convention.

* * *

Ohio Fights Gambling

Ohio has been experiencing this summer a recrudescence of the question of gambling on horse and dog races. While there is a definite supreme court ruling on record holding this form of gambling to be a violation of the Ohio statutes, efforts to stop the practice by legal means have been of little or no avail in several counties. Governor Cooper has sought to bring pressure to bear on local officials to secure adequate law enforcement, but in some instances even where these officers have shown a disposition to act grand juries have refused to indict and petit juries and magistrates have refused to convict persons who have openly conducted betting operations. Meanwhile the dog tracks, which represent a comparatively small investment and which court records show to be productive of huge profits, continue to spread. Commercial organizations as well as church bodies have come out in opposition to this form of law violation, and a number of influential newspapers are aiding the fight.

* * *

Ohio to Hear About Canada Church Union

When Ohio clergy and laity of the Protestant churches meet to discuss the question of Christian unity from various angles in the Centennial Pentecostal celebration of the Ohio council of churches in January, they are to have a first-hand report of the organization and work of the United Church of Canada. Two former moderators of the United church, Rev. George C. Pidgeon and Rev. James Endicott, have been announced as speakers. Efforts are also being made to secure representatives of the laymen and the young people of that church to address the laymen's and youth conventions which will also be included in the centennial celebration program.

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Dr. Zwemer Joins Princeton Theological Faculty

Dr. Samuel M. Zwemer will come from Cairo, Egypt, in September to enter the faculty of Princeton theological seminary, according to an announcement made by Pres. J. Ross Stevenson. The announcement followed receipt of a cablegram from Dr. Zwemer definitely accepting the call

Special Correspondence from Japan

On the Pacific, July 23.

THE "One Million Souls for Christ" movement has a new name, and a wider cast. It has become the Kingdom of God movement in Japan, and an ever-wider circle of agencies, some within the National Christian council, some without, are identifying themselves with this nation-wide evangelistic campaign. The slogan and goal of One Million Souls is to be retained but many, including the initiator, Mr. Kagawa, considered it better to stress in the name the Christian character of the program, rather than the quantitative element. The origin of the goal of a Million Souls in Japan is interesting. A number of years ago Kagawa-san visited France and there observed the so-called Huguenot Million preserving a distinctive Protestant consciousness in a Catholic country and exercising an influence greatly disproportionate to their numbers in the moral and social life of the land. Why not among Christians in Japan, and at the same time challenge the church to its evangelistic responsibility by a Japanese Million Souls movement? It has indeed caught the popular imagination and all eyes are set on such a goal for the not too distant future. Thirteen thousand two hundred and thirty-nine new Friends of Jesus have been recorded by Kagawa alone in the past year.

The Kingdom of God Movement

* * *

How the Movement Appeals to Japan

The Kingdom of God (Kami no Kuni) movement has, in its very name, a peculiar appeal to all Japanese. "Kami" is the word for God or gods; "kuni" is land or kingdom, and Japan has ever considered herself the "Land of the Gods." Thus the phrase "Kami no kuni" may have a double meaning. The Christian church is seeking to transform the Land of the Gods into the Kingdom of God. From most unexpected circles interest in the new nation-wide program is appearing. Some have said that the Young Men's and Women's Christian associations have heretofore not identified themselves closely with the churches, but now both associations are putting themselves squarely behind this united Christian campaign. In such a program of aggressive evangelism the churches find relief from concern over the excessive financial burdens they have been carrying during the past few years for the realization of an ambition none too altruistic, "self-support." Pastors find salvation from worry over salaries, pensions, and other similar schemes for self-preservation.

* * *

Kagawa Declines Salaried Post

Nor is interest in the Kingdom of God movement confined strictly to Christian circles. Realizing Mr. Kagawa's increasing effectiveness as a social reformer and leader, loved and respected by all Japan, the mayor of Tokyo recently offered him a position as head of the city social bureau at a salary of Yen 18,000 ($9,000). Kagawa of course declined, but consented to serve as an advisor and from that position has been recommending many improvements in sanitary and housing conditions in the congested regions. But Kagawa looks farther than the capital of the land. He recently made a visit to the Loo Choo islands and found the people there in an almost unbelievably primitive state of existence. These islands are a part of Japan and two missions are carrying on some work of evangelism, education and relief among the people. The government has shown little interest in them, however, believing them past help. Kagawa makes specific recommendations to the social relief department of the imperial government, and they in turn ask Kagawa to tell the nation what he has discovered, while efforts are being made officially to help these distressed islands. Thus the Kingdom of God movement is seen to be a program of both social and individual redemption.

* * *

Individual as Well as Social Salvation

Yet, as the fundamental basis of such reformation, the Kingdom of God movement is geared to seek and find individuals. Wherever possible it is hoped to reach the hearts of men and women by public addresses, followed by personal conference with those interested in becoming Friends of Jesus. Yet this is not enough. There are not sufficient evangelists to visit every community, and a sermon or series of sermons is not enough to convert a thoughtful but custom-bound people. The average Japanese, even the fisherman and farmer, can read and enjoys doing so. He must be approached through the printed page, which has easy access to his home and his leisure. The Christian forces of Japan have awakened to the value of reading matter in determining a nation's future. Books, tracts, magazines, articles in daily newspapers—these are methods being employed now to reach the masses. Five books on the sermon on the mount have appeared in the past year, each from a different point of view, and each valuable. Kagawa's newest book, "New Life through God," 200 pages, is to be published in a million volumes and sold for 10 sen (5 cents). His tracts, a dozen of them, treating of various phases of Christian life and experience, have been printed in 5 million lots and are being broadcast everywhere. Even the Young Men's association and the corresponding society for girls, both non-religious groups yet largely Buddhist and Shinto in spirit, have shown a willingness to use these materials for self-improvement along moral lines.

T. T. BRUMBAUGH.

to the chair of history of religion and Christian missions. Dr. Zwemer is recognized throughout the world as one of the outstanding missionaries of the times. He was ordained to the ministry of the Dutch Reformed church in 1890 and became a missionary to Arabia in 1891. He has been an extensive traveler in the interest of missions and was in the thick of the trouble during the Arab rebellion of 1892 and again in 1904. He organized the Mohammedan missionary conference at Cairo in 1906 and for years has been editor of the Moslem World. He is honorary secretary of the American Christian Literary Society for Moslems and has published many books which are recognized as standard works in the mission field. Dr. Zwemer's home for a number of years has been at Cairo.

Rev. A. Ray Petty Goes to Kansas City

Rev. A. Ray Petty, of the Baptist temple, Philadelphia, has resigned to accept the pastorate of the First church, Kansas City, Mo., in succession to Dr. D. J. Evans, who goes to Colgate-Rochester seminary to teach homiletics. Dr. Petty has been at the Temple since 1926, when he succeeded Dr. Russell H. Conwell. Dr. Petty is 41 years of age and is a native of California.

Minneapolis Baptists Lose Leader

Rev. Harry W. Vincent has resigned the pastorate of Calvary Baptist church, Minneapolis, his resignation taking effect Sept. 1. Dr. Vincent has served this church for three years. During this period he has seen the completion of a $75,000 parish house and has enlisted a large number of new members.

BOOKS RECEIVED

The Intimate Problems of Youth, by Earl S. Rudisill. Macmillan.

Early Candlelight, by Maud Hart Lovelace. John Day, $2.50.

The Dialogue on Miracles, by Caesarius of Heisterbach. Translated by H. von E. Scott and C. C. Swinton Bland, with an Introduction by G. G. Coulton. 2 vols. Harcourt, Brace & Co., $10.00.

The Present Crisis in Religion, by W. E. Orchard. Harpers, $2.50.

Three Half-Moons, by F. W. Boreham. Abingdon Press, $1.75.

Marriage, Ideals and Realization, compiled from the writings of Emanuel Swedenborg, by William F. Wunsch. New Church Press, $1.00.

The World Within the Bible, a Handbook to Swedenborg's Arcana Coelestia, by William F. Wunsch. New Church Press,

The Red Napoleon, by Floyd Gibbons. Jonathan Cape and Harrison Smith, $2.50.

Some Spanish American Poets, translated by Alice Stone Blackwell. Introduction and notes by Isaac Goldberg. Appleton, $3.00.

The Son of Perdition, by James Gould Cozzens. Morrow, $2.50.

Between Twelve and One, by Vernon Loder. Morrow, $2.00.

Types of Literature in the Old Testament, by Edward Chauncey Baldwin. Thomas Nelson & Sons.

Criminology, by Horace Wyndham. Jonathan Cape & Harrison Smith, $1.50.

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